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MINUTES

— OF THE —

TENTH ANNUAL SESSION

— OF THE —

Clear Creek Baptist Association

— HELD WITH —

UNION GROVE CHURCH,

JEFFERSON COUNTY, ALABAMA,

October 17th, 18th and 20th, 1884

OFFICERS

T. M. HILTON	Moderator
W. J. TINGLE	Clerk

BIRMINGHAM, ALA.

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MINUTES.

The Tenth Annual session of the Clear Creek Baptist Association convened with Union Grove church, Winston county, Ala., Friday, October 17th, 1884.

The Introductory Sermon was preached by Elder W. W. Davis, from I Peter, chapter i, verse 11.

After fifteen minutes intermission the delegates assembled in the house and in the absence of the former Moderator and Clerk, on motion, Elder T. M. Martin was called to the chair and brother W. J. Tingle chosen clerk. Prayer by the Moderator; the names of the churches were called and the letters placed upon the table and ordered to be read.

The names of Elders James Hilton and J. T. Chambliss were announced as reading clerks.

The names of the delegates enrolled are as follows, to-wit:

Rock Creek Church—Elder C. A. Taylor, J. W. Curtis, J. N. Curtis.

New Prospect—J. M. Burnett, H. B. Simms, Thomas Wilson.

Union Grove—Elder W. W. Davis, Bro. D. G. Mills, Elder E. Barnes.

Liberty Grove—J. K. P. Taylor, D. M. Elliott, W. A. Taylor.

Shiloh—Not represented.

Sardis—Elders T. M. Martin, J. T. Chambliss, Bro. Willis Barton.

Fair View—Calvin Willis, G. W. Shipman, S. McCollum.

Houston—John McClung, C. J. Simpson, James McKay.

Mt. Zion—I. F. Stephens, D. L. Hill, C. E. Wright.

Harmon—Not represented.

Mt. Olive—W. V. Curtis, F. M. Reves, P. M. West.

Oak Grove—Elder James Hilton, W. E. Williams, B. F. Atkins.

Blooming Grove—Elder D. B. Ford, Bro. N. H. Estes, A. J. Hilton.

Mt. Carmel—J. L. Harris, Henry Nickolson, Wylie Pierson.

Mt. Hope—H. J. Chaney, C. K. Land, A. H. Speakman.

Mt. Pleasant—Elder David Carroll, Wm. Tucker.

Bethel—J. C. Lay, C. E. Farley, W. J. Tingle, licentiate.

New Hope—Not represented.

Bethlehem—Not represented.

The Association then proceeded to the election of Moderator and Clerk, which resulted in the choice of Elder James Hilton as Moderator and Rev. W. J. Tingle Clerk, and Elder D. B. Ford Corresponding Secretary.

The Moderator-elect, on taking his seat, called the body to order.

1. Invited visiting ministers not delegates for recognition, whereupon Elders J. B. Huckabee and W. B. Smith from the North River, Elder D. D. Haney, of the Mussle Shoals, and Elder W J McCrary from the Sulphur Springs presented themselves and were welcomed amongst us by the Moderator and invited to seats in the body.

2. Opened the door for the newly constituted or dismissed churches, whereupon a petition by letter from Corinth Church by her messengers, G. W. Hilton, S. C. Cooper and John Wakefield, was presented and ordered to be read, and upon a motion the church was received, and the right hand of fellowship extended by the Moderator.

3. Upon motion, adopted the former order of business for this session, whereupon the Moderator proceeded to appoint the following Committees, to-wit :

On Documents—W. V. Curtis, H. J. Chaney, Elder D. B. Ford, Elder E. Barnes and Brother, G. W. Shipmon.

On Nominations—C. K. Land, D. G. Mise and W. E. Williams.

On Temperance—Elders W. W. Davis, J. T. Chambliss, and Brother John McClung. On motion the Moderator was added.

On Circular Letter—Elder T. M. Martin, Rev. W. J. Ingle, Brother G. W. Shipman.

On Devotion—Willis Barton, J. K. P. Taylor, J. C. Lay and Deacon of Union Grove Church.

On Finance—J. W. Curtis, F. M. Reyis' and D. L. Hill.

On Sabbath Schools—Elder D. B. Ford, D. Carroll and Brother I. F. Striphender.

On Home Mission—Elder J. T. Chambliss, S. E. Cooper, Brother J. M. Bennett, C. K. Land and Henry Nickelson. ;

4. On motion appointed a Committee on Education—Elder W. W. Davis, T. M. Martin, D. B. Ford, J. T. Chambliss and S. C. Cooper, and on motion the Moderator was added.

5. Called for correspondance from Sister Associations, whereupon received a letter from the North River by her messenger, Elder E. T. Akin, who was received by the right hand of fellowship by the Moderator and seated with the body.

6. Proceeded to return correspondence as follows, to-wit :

North River—Elder D. B. Ford, Rev. W. J. Tingle and Brothers A. H. Speekmon and Y. M. Ivey.

New River—Elder W. W. Davis, W. V. Hix and J. T. Chambliss.

Muscle Shoals—Elders James Hilton and S. C. Cooper, Brothers John McClung and W. V. Curtis.

Sulphur Springs—H. C. Chaney, J. D. Rutledge, A. H. Lay, Jefferson Land and N. H. Estes.

On motion adjourned until Saturday morning, 8 $\frac{1}{2}$ o'clock. Prayer by Elder R. M. Adkins.

Note

SATURDAY, October 18.

Met pursuant to adjournment. Prayer by Elder W. J. McCrary.

7. Called for the Report on Documents. Read and adopted as follows.

We, your Committee on Documents, beg leave to report that we have examined all the Documents submitted to us, and find nothing

claiming your attention, except a request of Eden Church to change the name from Eden to Mt. Pleasant, which we recommended. Respectfully submitted.

W. V. CURTIS, Chairman.

8. Called for the report of District Meetings.

REPORT OF FIRST DISTRICT.—The next meeting of this District to be held with Liberty Grove Church, Winston county, Ala., to convene on Saturday, before the first Sabbath in October 1885. Elder W. W. Davis to preach the Introductory Sermon; J. T. Chambliss, Alternate; Elder C. A. Taylor to preach on Sabbath; James Hood, Alternate.

J. C. LONG, Sr., Clerk.

ELDER W. W. DAVIS, Mod.

REPORT FROM SECOND DISTRICT.—The next meeting of this District to be held with Mt. Carmel Church, to commence on Saturday before the first Sabbath in October 1885. The Introductory Sermon by Elder James Hilton; W. R. Cole, Alternate; D. B. Ford, Sabbath; C. A. Taylor, Alternate.

The next meeting of the Association to convene with the Mt. Hope Church, Cullman county, Ala., 18 miles West of the town of Cullman, to commence on Friday before the third Sabbath in October 1885.

N. H. ESTES, Clerk.

ELDER D. B. FORD, Mod.

All of which was adopted and ordered placed on the minutes.

9. Called for the Report on Temperance.

REPORT ON TEMPERANCE.—Your Committee beg leave to report as follows: We, as a people, propose to be governed by the Word of God in all our actions as a church and people, and upon investigation we find that we are to be temperate in all things, especially in the use of intoxicants. Paul said to Timothy, "Use a little wine for thy stomach's sake, and often infirmities," therefore it should only be used in case of sickness. In the 14th Chapter of Romans Paul says, "it is good neither to eat or drink anything whereby thy brother stumbleth or is offended, or is made weak." We find that the use of strong drink does make many of our Brethren to offend and cause them to stumble and make them weak in the Lord. Now for the love we have for the cause of our Lord and His kingdom in the world, and the benefit of our Brethren, we earnestly advise our Brethren to abstain from its use, and let us give no occasion for the enemy of our Master's cause to call us a set of drunkards, as has been the case. Knowing as we do that we are the successors of the Apostles and Prophets, Jesus Christ himself being the chief corner stone. Respectfully submitted.

ELDER W. W. DAVIS, Chairman.

The report of the committee was discussed at length, and during the discussion the body adjourned for preaching at 11 o'clock a. m. The stand was filled by Elder J. B. Hucabee, who ably addressed us on the subject of the "true church," Text, 1st Timothy, 2d chapter and 15th verse.

After services the body reassembled and proceeded to business.

10. Called for Report of Committee on Finance, which was read, and adopted, as follows :

We, your committee, beg leave to report that we have received from the churches, Minute Fund, \$16.20, and Association Fund, \$6.35.

Respectfully submitted, JOHN W. CURTIS, Chairman.

11. Called for Report of Committee on Circular Letter:

We, your committee, submit the following report: We have carefully examined the Circular Letter placed in our hands, and heartily recommend its adoption by this body and publication in our minutes.

Respectfully submitted. T. M. MARTIN, Chairman.

After reading the Circular Letter before the body, the same, with the report, was adopted, and on motion ordered to be printed in the minutes.

The association then adjourned until 9 o'clock, Monday morning.

SUNDAY, October 19.

At 9 o'clock, elder J. B. Hucabee delivered an address to the young people. At 11 o'clock the stand was occupied by elder E. T. Aikin, followed by elder J. B. Hucabee. At night preaching by elder W. P. Smith, followed by elder W. J. McCrary.

MONDAY, October 20.

Met pursuant to adjournment. Prayer by elder W. J. McCrary.

20. Report on Sabbath Schools called for and read as follows :

Your committee on Sabbath Schools make as our report that we believe that a Sabbath School properly conducted is an auxiliary of the preached Gospel, in building up and keeping the church alive. We believe that every church member ought to be earnestly engaged in the vineyard of the Lord. The world is the field in which to work, and the work to be done is to teach the world the knowledge of the Holy Scriptures, and how can it be done more effectually than by teaching the young and rising generation the word of God on the Lord's day, and we would earnestly urge upon our brethren the necessity of the great work without delay. Respectfully submitted. Elder D. B. FORD, Chairman.

After elaborate discussion the report was, upon motion, adopted.

The stand was occupied by Elder W. J. McCrary.

The Committee on Education then made the following report:

Your Committee on Education, make this as our report: That, from

information in our possession, we see in a large portion of Alabama, the Baptists are manifesting a commendable interest in the education of their children, and are not behind others in discharging this important and God-imposed duty, as is shown by the large number of the boys and girls of Baptist parents in the various colleges and schools in this and other States. To train up our children for usefulness in the community and State, is a high duty, but to train them for usefulness in the Kingdom of our Lord, Jesus Christ, is a far higher duty; one, compared to which, all other parental duties appear insignificant, and one from which there is no escape. All parents are required, by the relationship of Nations, to seek for their children the greatest good, but more especially are Christian parents bound to see that their children have the best literary, moral and religious training that time and money can place within their reach, and to look well to the qualifications of those to whom they trust the training of their children. And since to preach is the grandest and most important work mortal man is required to do in this life; and since the preacher is the servant of the church, it follows that the church is religiously bound to see that the preachers have every advantage possible. Therefore ministerial education is imperative, and the Baptist cannot neglect this duty and be guiltless. Respectfully submitted.

W. W. DAVIS, Chairman.

After elaborate discussion the report was, on motion, adopted.

Called for report on Home Missions.

Your Committee beg leave to report, after due consideration, that we deem Home Missions, at present, wholly unnecessary in the bounds of this Association, for the reason our ministry are scattered over our bounds and preach missionary doctrine.

We advise the churches to look well to their interests at home and see that they are properly supplied with preaching and their pastors properly cared for, and each church report to this body at its next session, the amount paid their pastors, respectively, and how much funds raised for other purposes.

We further recommend the body, at this session, to appoint an Executive Board to raise funds and employ a Missionary for this Association, to labor for such time as the funds so raised will pay for. Respectfully submitted.

J. T. CHAMBLISS, Chairman.

On motion, and after considerable discussion, report was adopted; whereupon the Moderator appointed J. K. P. Taylor, J. C. Long, N. H. Estes and A. C. McCay as said Board.

The Moderator appointed Rev. W. J. Tingle, Treasurer.

On Motion, ordered the Clerk to have as many Minutes printed as the money would pay for, and to reserve forty Minutes for correspondence and divide the remainder according to the funds furnished by the several churches.

The Moderator appointed Elder W. W. Davis, in the First District, and Elder D. B. Ford, in the Second District, Distributing Agents.

Regular business being through, called up miscellaneous business.

Resolved, That we return thanks to Union Grove Church and vicinity for the hospitable manner they have entertained us.

Elder D. B. Ford offered the following memorial :

The Clear Creek Association of regular Baptists, now in annual session with Union Grove Church, would hereby memorialize the General Assembly of Alabama :

GENTLEMEN:—Since it is clearly perceptible that the use of intoxicating liquors is productive of so much evil, producing confusion, poverty and suffering, we earnestly ask your attention to the consideration of this subject, you being the representatives of the people, they having placed in your hands the responsible duty to represent in your legislation, the best interest of the whole people. We therefore ask at your hands the passage of a special act to take effect on the first day of January, 1885, prohibiting the manufacture, sale or gift of any intoxicants whatever within five miles of each and all the churches composing this body, as shown by the minutes of this session accompanying this memorial.

On motion, and after elaborate discussion, the above memorial was unanimously adopted.

There being no other business, on motion, the Minutes were read, corrected and adopted.

On motion, the body adjourned to meet with with Mt. Hope Church, as shown in the Minutes.

Prayer by Elder J. B. Huckabee, and during the singing of the hymn, "Parting Hand," the parting band was taken, while many tears were shed. Thus closed the most harmonious, pleasant, and we trust, profitable session ever held by this body.

REV. W. J. TINGLE,
Clerk.

ELDER JAS. HILTON,
Moderator.

Note

CIRCULAR LETTER.

To the Churches composing the Clear Creek Baptist Association, greeting:

DEAR BRETHREN—There being a desire to know whether the Primitive Baptist Church was a missionary body or not, I will give a short history of the Primitive Church in this our annual letter.

I will first invite your attention to the word of God, in John's gospel, Chapter I., 6 verse. There was a man sent from God, whose name was John, hence we learn that John was called Baptist by Christ. Matthew, Chapter II., 11 verse: Verily I say unto you, among them that are born of woman there hath not arisen a greater than John the Baptist. He was sent on a mission to preach and baptise the same; came for a witness, bearing witness of Jesus; making ready a people for the Lord. John, Chapter I., 7 verse; Luke, Chapter I., 17 verse. From the above we learn that John was a Baptist; also, a missionary. Webster says a missionary is one sent to spread religion. John was sent; also, Jesus was sent. Luke, Chapter II., 49 verse; compare John, Chapter XVII., 4 verse; see Matthew, Chapter III., 13 verse. Then cometh Jesus from Galilee to Jordan unto John to be baptised of him. Mark, Chapter I., 9 verse. So we see that Jesus was a Missionary Baptist; he built his church and sent his Apostles on a mission. Jesus said, as thou hath sent me, so have I sent them into the world. John, Chapter XVII., 17 verse; Matthew, Chapter XIII., 11, 16, and 17 verses; also, Chapter XVIII., 18, 19 and 20 verses; also, Chapter XXVIII., 19 and 20th verses. Go ye therefore and teach all nations, baptising them in the name of the Father, Son and Holy Ghost. Mark, Chapter XVI., 15, 16, 17 and 18 verses. Go ye into all the world and preach the Gospel to every creature. The church built by Jesus was a missionary church. So we see that the builder was a Missionary Baptist. So it follows that it was a Missionary Baptist Church, set up in the world as Christ's church, founded upon a sure foundation, Jesus himself being the chief corner stone, the building fitly joined together is one Church, one Lord, one Faith, and one Baptism, the keys of which were delivered to the church, the gift of the Holy Ghost endow them to carry out the commands of their Lord and Master, which was to perform the mission that had been appointed each of them, for proof of which see Acts Chapters XI, XII XIII, XIV. We see that the church sent forth their preachers to preach to the heathen, and in the cities and country to bond and free, to Jew and gentile. So we see they did the work of Missionaries and Evangelists, as they had received it from their divine Master, preaching the gospel, baptising believers, building up churches, ordaining ministers in the church. Thus the work went on, God working with them, and many thousand believers were added to the church, and when the Apostles passed away the work went on, God working with the ministers that the Apostles set apart to the work, thus the work has gone on over the head of all opposition.

Many have suffered martyrdom in various ways, rather than to deny the Lord, or abandon the great work that he hath assigned them, thus we

find the descendants of the Apostles in organic church in A. D. 1689, holding to and teaching the same principles and doctrines as found in the New Testament, and the same that Jesus and the apostles taught and practiced. This was at the close of the tyranical reign of Charles and James, Kings of England, under which reign thousands of Baptists suffered martyrdom. But the work went on.

In 1690 the Baptist held a general meeting or an association in London, England, there, we find, the church raised a fund to aid the churches and to encourage young ministers. Also there was bequeathed to the church a fund sufficient to start a respectable school for the education of ministers.

About the year 1611 a sect sprang up calling themselves Baptists. They were organized by Mr. Smith, an Episcopal clergyman, but they were in no way connected with the particular Baptist; they were open in communion, but the particular Baptist were strict in communion and baptised all they received from the Protestants. So we find that the regular Baptists continued in the faith once delivered unto the saints, and in the performance of the work assigned them by the Great Head of the church, in raising funds for the support of the church, the ministry and poor saints; also sending ministers to preach to the heathen. So it will be seen that the primitive church was purely missionary in her faith and practice.

John Thomas was sent from England, in 1792, to the Hindoos, and Carey to India in 1793 as missionaries, and four others were sent as missionaries to the same countries. Also in 1633, Rev. Dr. John Clark and others constituted the first regular Baptist church on this continent at Newport, Rhode Island. The first Association was held at Philadelphia, in 1680, and sent out two missionaries, one to Georgia and the other to Carolina. In 1802 the Philadelphia Association raised a fund to supply the new settlers of America with the Gospel. Also in 1814 the regular Baptists had missionaries in many parts of the United States and other governments. It will be seen that the work of the church was purely missionary, and that they were only discharging the duties required of them in the great commission: "Go teach all nations."

For the period of 1836 years the regular Baptist was the only church known that claimed to be the descendants of the apostolic church, and was so regarded by all other sects and civilized nations. To this time, history fails to show a single opposition to the course pursued by the regular Missionary Baptists.

About this time Mr. Beebe and Mr. Lawrence began the publication of a paper, called the *Signs of the Times*, in which they did all they were master of against the regular Baptist Sabbath and Theological Schools temperance etc. These men being reinforced by some others after a long time succeeded in dividing off a party that was against the regular Baptist and missionary operations, as had been practiced from the days of the Apostles. Until that time they were willing to tolerate intemperance of course, or they would not have raised objections to temperance restrictions in the church. They objected to Sabbath and Theological schools, and missionary operations in the church. Boasting of ignorance as a qualification to the ministry, thus making war on God's people for doing

what God had commanded them to do. They drew the war-ax on God's people in the midst of the mighty display of his recognizance of the works of the church; and, finally, they succeeded in sowing the seed of discord, which was a germ of Romanism, which they aim to fetter the consciences of God's dear children. Having so far succeeded, the work of division began, and it was introduced into the church and associations in the form of resolutions, motions, etc. When they had the majority they would exclude members by the wholesale when they would not submit to their resolutions and motions. But if they were in the minority, they would withdraw, leaving the property to the regular Baptists. The rebellious party was called anti-Missionaries, Hard-Shells, Iron-Jackets, etc.; and, being unwilling to bear any of these names, they began to work for a name they liked better. About the year 1844 they named themselves the Old School Primitive Baptists, and was by them adopted when they were not twelve years old.

In the last few years they have renewed their non-fellowship resolutions, and they have never relinquished the battle-ax or let die the echo of the war-cry. The latter part of this history is too well known to our people to refer to any further in the limited space of an annual circular. But it is evident from God's word and his dealings in the church that we are the regular Baptists, and are the descendants of the Apostles. History also proves to a demonstration that we have never withdrawn from any other church that called themselves Baptists, but others that called themselves Baptists have gone out from us or unlawfully assumed the name of Primitive or Baptist. I would refer the reader to Orchard's History, and the Encyclopedia of Religious Knowledge, Baptist Church Directory and other histories of the regular Missionary Baptist Church.

Dear Brethren and Sisters, we of the Clear Creek Association form a part of the kingdom of Christ our Saviour, and as it devolves upon it and it alone to execute, fulfill and carry out the great commission to give the Gospel to the whole world, and to do this requires labor, sacrifice and suffering. Let us wake up from our sleep and be aroused to a full sense of our duty in the great work of the Lord, setting to our seal that God is true and that he will bless us in the performance of all our duties, therefore let us put on the whole armor of God and run the race that is set before us, looking unto Jesus, the author and finisher of our faith. Amen.

D. B. EORD.

STATISTICAL TABLE.

CHURCHES	PASTORS	POST-OFFICE	Association Fund	Mission Fund	Disin. by Letter	Baptized	Restored by Letter	Restored	Excluded	Dead	Total Number
Rock Creek	J. T. Chambliss	Houston	20	95							36
Union Grove	W. W. Davis	Lorriassa	4	40	5	17	7			1	76
Sardis	T. M. Martin	Lorriassa	25	125	11		5				41
New Prospect	W. W. Davis	Lorriassa	75	150		16	8			2	116
Mount Pleasant	R. M. Atkins	Brown's Creek	25	150			8				7
Chiloh											
Liberty Grove	C. A. Taylor	Baile	9	80							20
Hopewell											
Fairview	C. A. Taylor	Houston	25	85	8					1	36
Oak Grove	W. B. Cole	Houston	56	100	7		1				32
Corinth	James Hilton	Houston	35	100		5	3				14
Bethlehem											
Hemlock											
Mount Zion	W. Dailey	South Laurel	25	100	9	17	1	4		4	41
Blooming Grove	L. Williams	South Laurel	50	100	3		9	1			39
Bethel	B. B. Ford	Houston	25	75		7	1	1	1		26
Mount Hope	W. Dailey	Crane Hill	25	100	26	4	2	2			68
Houston	James Hilton	Houston	100	100						1	27
Mount Olive	C. A. Taylor	Gum Pond	25	75	3						30
Mount Carmel	F. D. Mann	Gum Pond	25	100		1					22
New Hope											
											599

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